













## WORDS OF APPRECIATION.

To the Editor:—My time will be out Dec. 26, for The Progressive Thinker, which has taught me more of kindness, humanity, love, respect, patience and forgiveness, both for man and beast than all I ever knew, and I am now 64. I have also found that religion is like politics; if we wish to know the tricks of our own party we must read the other side. The remainder of my days will be spent in helping you to spread the gospel of liberty and love. Enclosed find \$1.25, for renewal and Dr. Peebles' Seers of the Ages. Eagle Grove, Minn. J. R. BRES.

## The Progressive Thinker.

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SATURDAY, JANUARY 2, 1904.

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**Knowledge Versus Faith.**  
That is a sad, and false the churches are telling in regard to their decline. Science is making gigantic forward strides, whilst Superstition is falling greatly in the rear. The Theological Review, a Presbyterian journal, published at Princeton, N. J., took a correct view of the situation in a recent editorial when it said:

"There is still far too much blind faith in the world, and discrimination is essential to a healthy mind."  
We agree with our contemporary. The entire structure on which all the churches rest is FAITH. Their evidence is only tradition, taken at its best. Hearsay has little influence in courts of justice, even at second hand; whereas creeds are built on the hearsay of fifty generations.

"Prove all things, and hold fast to the good," is Bible teaching. It would be better rendered, "Hold fast to the truth." The Review expressed another great fact when it asserted:

"Men trust their souls to anything that is named Religion, though it may be very corrupt and dishonest."  
Analyze any of the creeds of any of the churches, and are they not God-dishonoring? They seem so to us.

Substitute the ministrations of spirits, communicating with their mortal brothers yet in the flesh, in place of God or Supreme Intelligence, who superintends the affairs of a boundless, faithless universe, with millions of suns and systems each a multitude of times larger than our solar system, then we will approximate much nearer the truth than did the Review.

"There are thousands, perhaps millions, who will give evidence of having communicated with those who are in the flesh who have passed to spirit life. The testimony is overwhelming and conclusive. Can the same be truthfully said of those who claim they have received messages from God? The probabilities are that every message purporting to come from God, has emanated from spirits who have assumed to voice the will of God."

It is very apparent that science, otherwise, knowledge, is taking the place lately occupied by faith. The latter is "something believed or hoped for," and may not possess on particle of truth on which to base that faith. Science, on the contrary, is an established fact which cannot be controverted. If the spirits of the dead do really communicate with mortals, and if this fact is firmly established then we have positive knowledge on this subject, and that knowledge may be classed as verified science. Why not?

"Death Deferred; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price \$1.

## A Good Man and Medium at Seattle, Wash.

Many of my friends in all parts of the country, with whom I have conversed, have become fully aware that I am somewhat prejudiced against materialism on account of the fakelike so often connected with it, and the disreputable characters of many of that class of mediums. It is a pleasure, therefore, to meet with a medium whom I can fully endorse; and such an one is Wm. H. Kanouse, of Seattle, an account of whose seances in this place was published in the Everett Daily Herald, which I happen to find in many of the physical mediums. Mr. Kanouse is a young man of excellent habits. He neither drinks, chews, smokes or eats pork. His language is always pure and elevating, and is never interlarded with vulgarisms, and I wish to present a model young man, and I wish there were more like him. From such a young man we may expect to find honest mediumship, and in his case we are not disappointed.

The medium is true, except the reporter, who probably misunderstood his informant, got three seances consolidated into one. The medium has sat with his feet in flour and his hands filled with the same material, as I have been informed by credible persons. The first night I attended, his coat collar was sewed together, and his coat sleeves to the hinges of his pants. The second night I was not present, but I am told that a lady materialized and talked over to the piano, which according to my recollection, from the first night, was at least twenty feet from the cabinet, and to the rear of the circle, and there she played "Nearer, My God, to Thee," with variations. I had advantageous positions at each of the three seances. On the second night, in each three spirits rose out of the carpet, and after completing their visit with friends, disappeared in the place whence they had risen. My son, who had passed into the spirit world forty years ago, came to me to expect to meet him a few years hence in the land of souls. In the prime of his manhood, but as I did not recognize him, he dwindled to a babe, and immediately developed to manhood again in my presence. But I will not withhold my readers, longer from the news they expect.

"There is the host of a great general in the Catholic army." The Catholics own America by right, and Protestants and Liberals have no rights, and will be suppressed as soon as the church comes into power. How? There is only one way and that to crush out the public schools and allow the children of the nation to be raised in the Catholic faith.

"The supreme and fundamental error of the age is liberalism," urged the archbishop. "Liberalism delegates to the state all rights and this is where the state and church conflict."

The security of the National Constitution, the Archbishop declared depended on the increase of Catholic population. The Catholic schools should have government maintenance. It is the public school system which prevents "Catholic children from becoming firmly cemented to the church."

"The state," he urged, "must provide education for the majority as well as for the minority. The state should divide the public school system and maintain a separate system for the minority—separate in the sense of religious teaching. The two systems could be under one control, but in the Catholic division Catholic principles should be taught. This would give the minority an equal chance with the majority. This would be just and equitable, but not satisfactory to the Protestants."

"The cry all over is for non-sectarian education. The Catholic schools are recognized by the state, but they are not supported by the state because non-Catholics believe that it would be dangerous for the state to support them."

And is not the belief that it would be "dangerous for the state" to support parochial schools, fully proven by this declaration of purpose to wrest this government from the people and convert it into a hierarchy ruled over by the pope? The state does provide schools for the "minority" as well as majority; the best schools in the world, constantly improving, and no child is debarred from their doors.

"Catholic principles!" What are they, that they cannot be taught in all the schools? The catechism of the Dark Ages, and reverence of priesthood which would blight the American soul!

"Catholic principles!" that an American citizen owes his first allegiance to the pope, and not to this government. The Catholics number twelve millions in the United States, about one-seventh of the population. In the light of this fact, the pretension that they own this country, and will govern it, has amazing audacity. They will find, however, that the limit of patience will be reached in their aggressions, and the people will call a halt.

It is true that the Roman church is the best organized body in the world, or that has ever existed. It has added secret orders for its young men, who perfect themselves in military drill, and have expensive arsenals in the basements of their churches or halls. Yet the genuine American will stand aloof, in his abhorrence of priestly rule, and in case of armed collision, lined at by the archbishop, they would stand in the ranks of their country for its defense.

**Tasmania Grants Women Suffrage.**  
In Tasmania a bill has passed both houses of Parliament giving full suffrage to women upon the same terms as men. Tasmania is the third Australian state to take such action.

South Australia granted full state suffrage to women in 1895, West Australia in 1900, and New South Wales in 1902. In the same year full national suffrage was extended to all the women of Federated Australia.

In Tasmania, the bill just passed contains a clause declaring women ineligible as members of the Parliament of Tasmania. Throughout Australia, however, women are eligible as members of the Federal Parliament, so that the present situation in Tasmania is as if the women of New York or California could legally be elected members of Congress, but not of the state legislature. It is only a question of time when this little inconsistency will be removed, for the trend of things is clearly in the direction of equal rights for women all over the line.

**Spiritual Songs for the Use of Churches, Camp-meetings and Other Spiritual Gatherings.** By Mattie M. Hull. For sale at this office. Price 10 cents.

"Death Deferred; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price \$1.

## Spirit Materialize.

A Seattle Spiritualist medium, named Kanouse, has been holding some amazing seances in South Washington and as a result the good people of that neighborhood are doing some hard thinking.

Tuesday evening, at the home of H. S. Hanson, a number of people, old and young, formed a circle, and with the medium securely locked in his cabinet, with arms, philosophy, coat sleeves sewed up, and high top and hands in flour, so that traces would be left if he made the slightest move; the seance began. Those present declare that relatives appeared, in plain sight of all present, one had a little sister who died in infancy. A well formed woman materialized and played on the piano. Frank Head, who was drowned, appeared so all could see him, and held a long conversation with Mr. Hanson, an old William Hamilton, who died of lockjaw this summer.

Believe it as you may, there is no question that those present, young and old, believe they saw these things, and according to temperament, are either convinced that Spiritualism is real, or are puzzling their minds in a vain search for a key to the mystery. All present are well-known, respectable people.

Mr. Hanson said this morning, "You can laugh all you like, but it was beautiful. Why, three of my children, long since dead, came up to us last night as natural as life and talked with their mother. First it was a child, but as I felt their influence draw—I must draw upon the people or the medium could not stand the strain—the figures formed and stood out very distinct."

"I have believed in Spiritualism for sixteen years and have had many manifestations in my home. What convinced me was years ago my daughter, now married, but then a little girl, was alone by the kitchen fire; she suddenly fell over, and using a slate, wrote a long message in Norwegian, from my dead sister. The child used a good hand, though she could not write even in English, and did not know a word of Norwegian language, as we never talked it at home."—Everett Daily Herald.

## "The Spirit World is So Splendid."

Message From Maggie Van Fossen.

D. D. Duncan writes: On November 27, at a private sitting with Mrs. Maggie Vestal, I had the following communication from Maggie Van Fossen, in the spirit world.

Good morning, Uncle Duncan. I have been so unhappy. I have been hunting for something I cannot find. I have been hunting for that great personal God, whom I cannot find. When I passed out of my body, I thought prayer would save me. I prayed my God to help me, but got no help.

I said, "Oh, mother, why don't you talk to me?" and got no word of recognition. I saw my body lying there, and I tried to talk to my friends, but could get no answer from anyone. Oh, my God, how I prayed! I stayed with my mother for a week and talked to her, but could not make her hear me. Oh, how unhappy I was!

Then Aunt Jane Duncan came and said to me, "I will take you to your spirit home. Your mother cannot hear you." I said, "Oh, if I could only make her hear me. I am so unhappy!"

Dear Mr. Duncan, I am so happy here now. The spirit world is so splendid. I said to Aunt Jane, "What is it like?" She replied, "This is our spirit home. Look across the way and see our spirit friends coming to greet you." I was tired. Aunt Jane said, "Maggie, I will lay you down on this spirit couch to rest."

Now let the mortal mind get more enlightened and learn more of this beautiful spirit world. Let them know that men live after death. The God of Nature is the God of Love. Let every one partake of that love.

I want you to tell my mother that when she passes out of her body, she will have one comfort to know that she has a daughter over here waiting for her. Tell her I will make a home for her and all the loved ones. Tell her to change her thoughts and tell of something different from the Dowie doctrine. Tell her she must believe her own angel daughter that there is nothing in it. Tell her that Aunt Jane is here and can help her.

She says, "Tell my Aunt Ella that I send her a message of love and comfort. Tell her that when she passes out I will be there to meet her. Tell her that Aunt Jane was the first one to meet Maggie."

Tell mother that Maggie says not to worry about a personal God, but to be good. That on this side spirits are just as they leave the body; no better, and no worse.

Tell mother to learn more about the spirit world. Tell her to sit alone in her own home and call for me, and I will come. Tell mother good-bye.

From her angel daughter, MAGGIE VAN FOSSEN.

This spirit in her earth life, and her mother, were believers in and followers of Dowie, and Maggie passed out in that faith. D. D. DUNCAN.

Wichita, Kans.

## The Subconscious Analyzed.

Dr. Joseph Jastrow, professor of psychology of the university of Wisconsin explains the "Subconscious" as follows:

The term subconscious is broader than conscious. It is the absence of consciousness, and includes a variety of states and concentrations. The phenomena are hard to catch in our own minds and we must be satisfied with only a glimpse now and then. The states of consciousness are two, those directed outward and those directed inward, and the two kinds of awareness constantly intermix. The inward awareness is almost of the kind that carries with it pleasure or pain.

Consciousness has been brought by the forces of evolution that have made man what he is. In health the bodily functions go on uninterrupted but in the absence of it the occurrence of any outward disturbances, readily make themselves felt upon the conscious. In the opening and closing of the supply movement is felt and a disturbance is needed. But rational thinking is a relation between the higher activity of consciousness and the lower. Breathing, swallowing, walking, goes on without consciousness, and in fact, is the basis of the conscious. Thus if a man were asked to walk across the platform before a large audience he would not be at his ease in doing so. Children are free from this consciousness which comes rather later in life. The career of the intellect and the constructive as well as interesting.

As set forth in the Chicago American, the "Strange Case of Dr. Jekyll and Mr. Hyde" was no mystery at all compared with the case of a young girl in England, who is said to possess at least a dozen different souls.

When this young girl was twelve years old she was attacked by influenza and some form of brain disease. Since that time (she is now eighteen) she has completely changed her personality again and again.

No doctor can explain the mystery. The girl will suddenly begin to jerk her arms and shake violently. Then with a quick start, she will look up and become another entirely different person. Some of her different personalities have been as follows:

1. A modest, well-behaved, ordinary girl.

2. A bold, bold child, talking in broken, language, like a three-year-old child.

3. A very bad-tempered but clever girl, able to read and write.

4. A dead and dumb girl.

5. A clever and sweet-tempered girl, who was very fond of learning to speak French.

6. An insane, blind girl, who had great skill in drawing.

7. A girl who was a model girl, who delighted in causing pain to her younger sister.

8. A self-willed, but not cruel girl, who was very disobedient and reckless.

Sometimes one of these "souls" would rule the girl for months, and sometimes only for a week or two. The different "souls" ruled her five different times.

Each "soul" has no memory of what the other "souls" have said and done. Nothing that the doctors can do can prevent these extraordinary changes of self in the young girl. Even the London Lancet, the most conservative of English medical journals, has called attention to her case.

Can it be true, as these facts seem to indicate, that one individual can have more than a dozen souls?

A problem like this shows how much we have yet to learn in some branches of knowledge. Psychology, which should be able to explain it, is dumb when confronted with such cases. The

## The Joy of Giving.

Oh! the joy of Christmas giving makes every life worth living.

It thrills and lifts the soul to lofty heights of God and heaven. And our hearts are filled with kindness, no thought of selfish blindness, intrudes upon the peace on earth and grand good will to man.

"Am I my brother's keeper?" has a meaning broader, deeper, and to a state of brotherhood, would bid us enter in.

So Christmas joys engage us, for kindness is contagious.

And shows the fellow feeling that makes the world akin.

Good cheer is all around us, for it has sought and found us, and we can bless the holiday that never had a peer.

We are charged to love each other, and I feel you as a brother.

And wish you merry Christmas and a happy, glad New Year.

Fort Wayne, Ind. L. O. HULL.

THE FINISH OF SANTA CLAUS.

'Twas the night after Christmas, and Santa Claus stopped.

At the gate of his barnyard, and wearily dropped.

His reindeer were breathless, and lagged, and worn;

The sleigh that had started with whoopings and noise

Was still overladen with trinkets and toys.

His wife heard the panting, and at his side

She ran to the gateway, to utter an "O!"

"Who's this?" was her question. "What mischief is here?"

You are not my husband! There's a trouble, I fear!"

"But I am your husband," poor Santa Claus moaned. "Yes;

And there has been trouble. You're right, the first guess.

Now, come, let us take all these toys to the shop.

Or throw them away—for my travels must stop."

"Must stop!" Mrs. Santa Claus cried in dismay.

"Why, what do you mean by these things that you say?"

Have you been arrested? Are you on a strike,

Or can you no longer bring things that folks like?"

Poor Santa said nothing. He unbitched the deer.

And slight words of thankfulness into their ears;

Then called for his supper, and scantly ate.

Because all the while he must moan at his fate.

At last he was ready to talk of his woes:

"My dear, it's too dreadful to ever suppose

I left, as you know, only yesterday night

With everything packed and arranged to sing out first.

I made my first stop at a mighty nice place;

I slid down the chimney, not leaving a trace—

When, to my amazement, there stood on the hearth

A man whose proportions were lacking in girl.

His eyes were invisibly set in his head; His words seemed an echo of all that he said.

He seized on my shoulder and growled: "Here I am!"

Please not to touch that package. Don't do things too fast.

Come into the office. I followed him in.

Assuming my jolliest, happiest grin. It died on my face when I saw the display.

Of grim visaged gentlemen there in array.

They all nodded gravely when my face they saw.

Except one old codger, who muttered, "Ah, how they make me stand up and they made me sit down!"

They looked me all over with grumble and frown;

They took microscopical squints at my beard.

And vowed that the view was as bad as they'd feared.

They seized me and shaved off my whiskers and hair,

Disrobed me, and gave me some clothing to wear—

'Twas tough India rubber—air tight it was made.

And then with some evil solution they sprayed

My face and my hands. "What's the reason for this?"

I asked, and the answer came, almost a hiss.

"You've had it too easy; you've gone free too long;

You're spreading bacilli; your work is too strong;

Your whiskers were simply headgear for the reason that it is necessary to assist us."

I wish I could think of the terrible terms

They used when they spoke of my clothing and hair.

For half of it sounded as if they would shave me.

They went for the reindeer, to spray them as well

And make them all germ proof—but then, with a yell,

I fled from their presence, all filled with dismay.

And leaped to my sleigh seat and clattered away.

And here I am, beaten, disgusted, and sick,

Disheathered, insulted, and cut to the quick."

"There, there, now," she murmured, "next year you will see!"

"Next year!" shouted Santa. "No next year for me!"

They'll fumigate every green Christmas tree,

And spray all the candy, and smoke all the toys,

And possibly boil all the girls and the boys!

But I'm—here he stopped white he choked back a sob—

"In bed by sentence, I'm out of a job!"

—W. D. N. in Chicago Tribune.

## A Breezy Letter from a Spiritual Evangelist.

She agitates the mental atmosphere of Bemidji, Minn., and rains facts, sarcasm and logic thick and fast, and startles the people from their lethargy. We take great pleasure in introducing Mrs. Smith to our readers, and we are sure they will find her a pleasant guest.

To the Pioneer, Bemidji, Minn.—  
Mrs. Ted Smith wishes to speak through the columns of your paper. Owing to the fact that there has been so much written and said concerning the misdeeds of certain children in the neighborhood, I feel that I have a pressing sympathy for the condemned and unfortunate, also for innocent and aching hearts. Why need there be so many harsh and unkind words said by those who consider themselves guardians over the public morals? A certain reverend called on the schools the other day and while talking to the children he expressed himself thus: "In speaking of the children that throw paper wads and had been connected in the late troubles referred to them as 'bogs'." I would like to ask that gentleman (?) if in reading his Bible he had found where Jesus at any time had ever given his children such a nickname? And still this same divine considers that he is teaching and following a life of Christ. Did not Jesus say, "Suffer little children to come unto me, and forbid them not, for such is the kingdom of heaven?" The public may not take kindly to my suggestions, but I would like to offer this: Before you are too harsh in your judgment, remember that before your family physician attempts to cure a disease he first must remove the cause. What has been born in the human race cannot be driven out with clubs, policemen, priest or preachers. We all know the example must have been set by someone somewhere in this great universe, or there never would have been cause for the present existing trouble. Those same boys do not have to go very far back in the history of Bemidji to recite from the columns of our city papers, their place in every child's hand, when in this same school district two of its prominent members of the school board were asked to return the money they had stolen from the treasury or gracefully resign. They did the latter. But for reasons of their age and sex, and financial standing they were not committed to the state reformatory. I have lived in Bemidji eight years, really before a board was ever named to construct a house in this town, and I do not have to search my memory chamber very far to recall the time when every house, even to the first church built, was built from stolen timber. This is not hearsay or guess work, but facts I saw with my own eyes. Was there ever a county officer went down in Beltrami county? Ask the veterans and silent waves of Lake Bemidji. Was there ever a village officer that took that which did not belong to him? Oh, no. Did ever a school board in this village hold their meetings behind closed doors? From good authority, they have. Oh, consistency, then, why not if our village papers have been authorized for the past five years two-thirds of the married men of Bemidji should enjoy the privileges of a state reformatory to-day. Those dear, good, innocent fathers, how they weep over the crimes committed by their Bemidji boys. You are the gods that pass judgment on the boys of Bemidji, when for the past five years, Bemidji's pass word has been "bodge." And still you expect us to grow and ripen in a field of cockles.

A thief, liar and a hog, and he lives! I fear, in the homes of Bemidji. Hardly has there been a child in the town who has not been compelled to beg from door to door, from the saloons to the quiet houses on the hill. What for? For money to pay the debt of the church and minister, and after a few years you will think it a dreadful thing if some of these boys are caught begging at the back doors for something to eat; and yet has it not been instilled in them, get the money any place, don't make any difference where, tuckio any man on the street, it is not to tell any difference what kind of a character he is. Money we must have and will have to build our churches. Is it not taught and instilled in the mind of every child that at the last moment you can say, "God save me!" and though you have been a thief, a liar and a hog, you are entitled to the kingdom of heaven? Yes, even the murderer on the gallows is asked by the preacher and the priest to accept Jesus, and he has a thorough ticket to the Great Beyond Port of Rest.

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# CAN A SOUL DIE? WHAT IS THE MEANING OF THE "SECOND DEATH"?

A Discourse through Mrs. Cora L. V. Richmond, Chicago, November 1, 1903.

THE MEANING OF SOUL—IMMORTALITY NOT AN ATTAINMENT—THE MEANING OF DEATH—THE ULTIMATE PURPOSE—THE PRIMAL ESSENCES INDESTRUCTIBLE—INCONGRUOUS MAN-MADE LAWS—INSPIRATION—MEANING OF SALVATION.

There is very much misunderstanding in the world because people do not properly interpret the meaning of the words they use.

We use the word Soul to express the immortal Entity, the absolute Ego. We use the word Spirit to mean that which is expressed in human life; in other words the breath of the soul upon that particular life. We use the word Mind to express the Intelligence that is manifested in that particular Human life; in other words the Mind is the temporary expression of the Soul through the vivification of the human organism; the spirit being the vivifying expression.

Therefore, in the light of these definitions, we shall treat this subject.

In the biblical record in the Old Testament the word Soul is often used synonymously with Spirit, as that which man becomes when manifesting through the physical body. For instance, in speaking of the loss of a ship: "All souls on board perished." If souls can perish in shipwrecks, that is not our definition of souls. Frequently in the New Testament, in account of disasters on land as well as on shipboard, the phrase is used, "the souls all perished." If this is the accepted meaning of soul, that is not our meaning. Souls cannot perish, neither in shipwrecks nor on land; neither in time nor eternity.

We use the word Soul to mean the Ego that is immortal. We do not think immortality can have a beginning nor an ending. Anything that is immortal, in the very nature of the word, must always have been and, of course, always will be.

Soul is like unto God. There is no likeness unto God in the body. The body perishes; the body has successive limitations; the mind has successive limitations. The spirit, as manifested in the body, is limited. Therefore these cannot be like unto God. The Soul in its own state is perfect, is not created, therefore is eternal, like unto God.

With this definition, of course, souls cannot die. If souls are created, if anywhere along the line of past evolution, or past creation souls have been called into existence, according to every law of logic, according to every law of material science that is known, and according to all intellectual propositions, there must be sometime in the line of expression when souls will cease to exist.

## IMMORTALITY NOT AN ATTAINMENT.

That immortality is an "attainment" is unthinkable, only, as within each human life is not only the possibility but the certainty of that result. There is nowhere any warrant in anything that all religions have conveyed to the earth; whether in the Vedic, Brahmin, Buddhist, or whatever religion that anyone is to exist forever through "attainment." Whatever "attainment" is achieved, must always be found wherever the soul finds expression not in its absolute state.

We denominate the state of being or the absolute state, the state of non-expression. The state of activity or expression, is the state of existence. Therefore, we interpret that when "God breathed into man the breath of life and he became a living soul," that it does not mean that the soul for the first time was called into being, but that the soul came into that which is called life, meaning expression.

In our view, the history or story as related in the first book of the Bible, the book of Genesis, is the statement of the soul entering the state of expression, which is relative, therefore, to which begins in the conditions of human life.

## THE MEANING OF DEATH.

The experience of death is not unto the soul itself, but unto its expression. Matter can not only be called together, but can be disintegrated, and must be in the generic processes, whether created or whether through the genesis that is inherent in matter. But whatever it is that is thus called together not only can be, but will ultimately be resolved into its original element or elements.

Whatever the "cosmic life" may be, whatever may be the ultimate atom, which science has never shown individually, or whatever the primal principle of matter, we know that generation and decay, birth and death are incident to material expression. When the soul finds itself in contact with matter, we consider that the soul realizes that which is called death.

Undoubtedly, the departure from the state that is absolute to the state of expression, which is relative, is what was considered in the Brahminical and more ancient religions as well as in the Moslem Scriptures, the first step downward, the "fall," because the recession from the state of non-expression to the state of expression is the coming into contact with elements that can die, is the placing of the soul in contact with the proposition of death, because birth implies death. It is, for the time being and to all purposes of human expression a departure from the absolute into the relative, therefore, that is death.

Undoubtedly, if we understood correctly the allegory of "Adam" and "Eve" (which have their synonyms in all languages, among all people), we would understand fully the departure from this prime state to the state of human consciousness, which is death physically, and of the meaning of "sin" which is spiritual and moral. We consider the first death the consciousness of physical birth and its pains and penalties and physical death. The second death is the consciousness of moral struggle. For instance, the first Adam and Eve did not know, since they were in a state of innocence or ignorance to the first knowledge of sin or the consciousness of it. The moment the human being enters into that consciousness it enters into the struggle morally to overcome it. That we consider the second death. Suppose you take a child that may do a hundred things innocently, not knowing the wrong, and that you do not consider wrong in the light of the moral proposition. You tell the child that an act is wrong, and the child understands you. Then it is at that moment the child has a perception of what is meant by the second death. The violation of the thing which one knows is a violation of the proposition which one knows to be right; that, we conclude, is the proposition called "sin." By whatever means this is introduced into the world, it is general, it is universal. In whatever way it was brought about as a proposition, it is incident to human life.

The first death, which is the consciousness of being in contact with substance instead of the primal essence of life, is the first limitation. The second death is the second limitation. But neither of these affect the soul. The soul, primarily, is here for victory, the soul is here for expression. The soul knows that it will ultimately conquer both the first and second death.

Whatever there is in theology, doubtless (the origin of the primal propositions of religions have been lost in the world), is made up largely of human sentiment, and human fear which is one of the bases of the "second death." As fear is the lowest of human passions, so it is the basis upon which the idea of the losing of the soul is predicated; and the attempt to apply to the immortal part of man that which can only affect the man in contact with human life is, of course, one of the shortcomings of theology, not the foundation of true religion.

## THE ULTIMATE PURPOSE.

We know the soul would not be brought in contact with human expression but for an ultimate purpose. We know that in the degree that the soul is related to the Infinite (as the finite to the Infinite), the soul measures not only the immor-

ality, but the responsibility, and that the soul knows when thus in contact with human life that both the first and second deaths must be experienced to be overcome.

People object to every state and condition in human life being a part of the necessary experience. People object, to whom we offer the solution of the different conditions in human life and seeming partiality; they object to the thought of successive human lives or expressions, because human lives are so full of sorrow, experience and difficulties, and yet you cannot get those people to give up their human lives unless they are obliged to. Conscious suicides are not very frequent. So it is not human life people object to, but they object to losing their small fragment of human life which they call their personality. The individuality of the soul cannot be lost; the personality can be lost. You are not the same as you were when a baby—we hope you are not. The changes that come in even one human life make one feel like a different person. So you are a different personality than you were years ago. To-day you do not remember your babyhood, yet the ego is not lost.

The day has arrived in the history of the world when the interpretations of theology are giving place to the interpretation of true religion. The day has arrived when people are not to accept as infallible the human interpretation of a book that has passed through many human translations and has been subject to many human changes; that in its primal inception was largely verbal or oral. People are not bound to accept the thought that souls are "created" and that souls can perish excepting they are saved by permission or by the acceptance of a theological form of creed. Neither are people bound to accept theological propositions. That which is immortal can never be destroyed.

Those who believed that the soul was created and that the soul would die excepting such as were saved by the observance of the physical and moral propositions of the Jewish law, in that were consistent. Christians believe that the soul is from God, that the soul will perish as far as happiness is concerned, but is immortal in either happiness or misery, and that what people do or believe in the human state, in one life, is to determine whether they be eternally happy or miserable. The time has arrived in the history of the world when people are not obliged to accept this proposition; when the thought that relates to immortality must be tested by the same principles of intuition and logic as any other truth. As mathematics is the only infallible science, so logic of God and the soul's immortality is the only basis of religion, man's relation to God and man constitutes religious observance; that which follows in its logical chain is, if the soul is immortal it must be indestructible. If all souls are not immortal there is no evidence that any soul will exist forever, even though a continued existence after the change called death may be proven, yet immortality cannot be demonstrated if souls begin on earth.

## PRIMAL ESSENCES INDESTRUCTIBLE.

That which we wish to call your attention to is, that the mysteries of the theological proposition has been built up on the thought that in any human life or any number of human lives people can do anything that can destroy that which is innately eternal or immortal.

Primal essences, whatever they may be, must be indestructible, as God. Yet the proposition of indestructibility must be, of course, that which cannot change in the midst of all the changes of the universe of substance. If the essence of human life is the immortal soul, the essence of human consciousness, the essence of human intelligence especially, it is not introduced (i. e., created) along any line of evolution. It is a proposition, pure and simple, in the realm of souls. If such is not the case, then along that same line by the recession, which comes to all organized bodies, the soul can be lost, and must be lost; if introduced anywhere along the line of possible evolution from the lowest expression of substance to the anthropomorphic ape and beyond that to the present state of human expression, or if there has been a combination of organisms in which the spirit has been evolved which did not exist before, or wherein the soul has been introduced which did not have an a priori existence as an ego, then the time will come in the great expression of nature, as the earth goes back to cosmic dust (as it will after it reaches its fulfillment of cosmic elements), that the soul will be swallowed up again into the cosmic ether from whence it came.

But, if in the unfolding of matter there was a time when the soul could avail itself of the conditions of earth for its embodiment for expression, however simple that embodiment might have been in the first case, then whatever it has accomplished after that in the perfection of the human race is due to the presence of the soul and as distinguishing this ego or consciousness from the intelligence of the animal kingdom, and from the manifestations of law in nature. This ego that knows that it knows, that knows that it girds itself with spirit and physical existence, this is the ego, and we maintain this ego is indestructible.

There are numbers of human lives, even upon the earth to-day, that have not any thought of immortality. That numbers have a thought of immortality but have no adequate perception of the soul; this proves that Death is here upon the earth. That not only the first death, which is the consciousness of physical birth, physical pain and physical death is here, but also this clouding and eclipsing of the spiritual nature, of the knowledge of the ego, the soul life (incident to human expression) to its final victory.

## INCONGRUOUS MAN-MADE LAWS.

In man-made laws it is a crime for a man to kill a man, for him to destroy the physical life which he cannot restore, but it is not a crime, according to the present civilization, for many men to kill many men. War is justifiable because it is wholesale slaughter; but individual murder is a crime. Do you suppose there is any difference in the absolute thought? If it is wrong to kill at all, that there is any difference in killing by the thousands instead of by the units? If there is a difference it is on account of "motive." One man kills another for his money; nations kill each other for land or power. What is the difference? If one man kills another for revenge or in retaliation for some fancied wrong it is a crime. If a nation goes to war for some fancied grievance it is patriotism. In other words, moral law, as announced by man, is gradually unfolded from within, and comes to be the right of people to live; the rights of people to express their wish for happiness and their pursuit of it provided they do not encroach upon the rights of others; the right of nations to exist if they will, provided they do not encroach upon other nations—which they always do. In other words wherever human lives have attained the highest consciousness of this separate Ego, this moral nature, this principle, which comes from within and above, there has been the thought of respect for others; respect for their pursuit of happiness; respect for all their physical, mental and spiritual rights. But such do not exist to any considerable degree among any people that would be considered, and a nation of such has not yet been expressed upon this planet. Individuals have expressed this state; martyrs have expressed it; sages, prophets, seers and Messiahs have taught it. But these lives illustrate the possibilities of the human race, the final victory over the "second death" and the establishment of the moral nature.

Now the moral nature is not anything that God needs; it is what the human being needs; a need that is created by human conditions for the purpose of arriving at the knowledge that is within the soul.

When you see a little way you have one idea of optics; when you see farther you have other ideas; finally when you discover the whole realm of optics as an adjustment to hu-

man conditions you understand that the sun does not need your eyes, but you need to be adjusted to the light of the sun in order to see. The moral law is the adjustment of human lives to the great primal propositions of the soul and of God. All the adjustment, of course, with matter is in the soul; that matter must be pervaded by that light and adjusted by it. When people are in the state of not being adjusted they mistake the body for the spirit, the transient human obliquity for the immortal part; they mistake the difficult problems of today for eternal propositions.

Of course, there are no eternal moral propositions. We mean by this that while all who enter into the state of human life must temporarily confront these conditions here, there is nothing in God, nothing in the soul that can obscure the light of the soul. As matter serves to obscure the infinite if you look to matter to find God. So the physical life, and even the intellectual life of man, obscures the soul if you look to the body or intellect to find the soul, but through the body and through the intellect the soul compels recognition, and this recognition is the value of all seeking.

## INSPIRATION.

Inspiration is that which comes to human life from souls that have attained the victory and who give encouragement for the victory that is to be obtained by those who are still in the shadow. This knowledge is impelled from soul to soul, so that being here in the human state you may know that the shadows can be overcome. This, of course, sometimes only touches the intellect, then men make creeds and dogmas and limit immortality to the few; try to hedge the kingdom of heaven around with special difficulties, and make a limited plan of salvation. Every limitation of this kind is a human limitation.

Eternity means that every soul will have what belongs to every soul in eternity. Time as a manifestation in contact with things, with physical life, with human existence is but a portion of the expression in connection with the dust.

The soul seeks expression in human life because it is a finite entity, as God seeks expression in the universe. The soul, not being infinite, does not determine all things, but being finite the soul accepts the conditions that are here provided, but determines, as far as its own relations are concerned, its path of conquest, and ultimately perceives the victory.

Now when people are urging you to avoid physical death by taking the elixir of life, by substituting one kind of physical substance for another to be put into the human organism, by claiming a certain line of life will insure physical immortality, it is an appeal to the human consciousness in its lowest expression. There is not one of you that would, primarily, accept it, because generation is continuation. Death is just as natural as birth; and if you are to have a harvest next year these leaves must fall from the death of the stalk; the stubble must be burned in the harvest field, the straw on which the wheat and oats have been produced, must be separated from the grain. This year's harvest must not continue in the field if next year's harvest is to come. Human lives must just as necessarily be removed from the earth if any new generations are to come.

When human lives are so perfect that there is no need for other generations there will be added lives, not only in worlds, but in intermediate states far more attractive than even the earth when it is full of wisdom.

If this ultimate "death," from which theology is to save you, is something you can do to yourselves, if it is something that can be induced into your beings (which is immortal), that you can decide to kill that immortality, that is you, that is inherent, then it is the first place in all the visible universe where such is the case where God and nature stultify the eternal law. It is the only thing that does not yield fruitage of its kind.

## MEANING OF SALVATION.

When theologians enter upon the work of saving souls from an "eternal death" instead of saving them and assisting them to overcome the death in which human life is here, they transcend the realm for which any instruction was ever given. Jesus said: "I come to save you from your sins." He did not say anything about saving souls, but from your sins, for you to overcome these conditions of time and sense in which the expression of the soul is immured. The simplest proposition is found in the teachings of Christ, of Jesus, of Buddha; it is the application here and now of this great principle of love, this triumph over hatred. Of course this is not and cannot be a superficial application, it is a law of growth from the soul; imbuing matter, which is insentient; imbuing the intellect, which is mechanical, with this light of the soul. Man slays for food. The man under the subjection of selfishness which is immoral slays for power. The Christ does not save mankind from physical death, but comes to save mankind from their sinning, which is the result of this lack of knowledge, lack of the fulfillment of the spiritual power. All this teaching and this fear which makes man dread that which is to come after the physical death is the great theological background, like that of John Calvin, or like that which even learned clergymen of the present day teach. This overbrooding terror of that which shall come after the physical death: Such is the sum total of human theology. Doing good in the slums without that overbrooding terror is almost forbidden by the church. Just as organized societies and religious organizations will not allow a man to help the poor in his own way, because it "encourages pauperism," so people cannot heal morally and intellectually because it is "encouraging sin," "encouraging socialism."

The great fundamental basis of the Salvation Army (God bless them) which goes down into the slums and gets people out of the dirt and sets them to singing instead of swearing, is nevertheless this great overbrooding of the dark plinths that are to save their souls from perdition after death. There has been a great work in getting people out of the slums here, they are helping them to a knowledge of helping one another, which is the redeeming grace of it all. But that this movement is a part of the great shadowy proposition that every salvationalist is to be credited with so many souls saved from the everlasting fires of hell is the great shadow background of it all. We like the work of the Salvation Army; we like the enthusiasm and earnestness; we like that which they do. But we do not like these overbrooding plinths of an immortal, eternal hell, of a fire from which they are rescuing these souls. Therefore, doing this good for that purpose is not doing it for the sake of doing good. To do good for the sake of doing good, because people need to be shown the steps they have not taken, that seems to us the sum total of human life. But if a few persons do good for other reasons than the fear of hell they are condemned and criticised. Theology wants to take control of all the charities of the world, and wants to make philanthropy subservient to this purpose of saving souls from hell.

Right over here in the vicinity of this place is the "Inferno" of Dante; right over here in London is the "hades" and hell fire of "Milton." Everywhere in the world where shadow lurks that the moral nature has not vanquished or solved the problem, there is the hades.

The passing on to a future state of spiritual expression in all the conditions of human life is the inevitable proposition. The next state is a part of the human expression. If the spirit is not clouded in the mortal life it will not be clouded there; you are a part of the spirit life now. Now putting off the body does not make you less or more "departed." That is a part of the human expression. But this next step is not an eternal state. People pass from that state to other expressions in human life to gain the victory that is not yet won, to achieve triumphs not yet earned. It is in the state where temptation exists that the victory must be won.

Jesus did not recommend people to separate themselves from the world; he did not recommend conventual or monastic life to overcome the sinning, but it is in the world that temptation must be overcome; it is in contact with time and sense that the triumph and the victory must be found.

No soul is ready to take final leave of the earth or to part from human expressions however many there may be, until every victory has been accomplished here. People say, "Oh, I would like to shield my child from every temptation, from every condition of human struggle." Shield them as you may, guard them as you will, make pre-natal and post-natal laws as perfectly as you can, the child will not put in life

what the child has come for. We do not undervalue prenatal influence, we do not undervalue surroundings, we do not undervalue that which constitutes the environment of the human race. But you know, however carefully guarded, however watched, however trained, the son is sometimes a defaulting cashier, or he goes down into the shadow of the inferno, or the daughter wanders out upon the streets. These are conditions that have to be overcome from within. No bolts or bars, no external barriers will improve them; laws are not adequate. No human being was ever forced by law into being temperate, or moral or just. Man was before the law. The consciousness of justice is before justice can be demonstrated. Temperance is the balance of human life from within. When this complete victory is learned there will be triumph over the "second death."

## INFLATED STATISTICS.

Prof. Lockwood Presents Figures Given by The American Statistical Association.

Brother D. W. Hull in his reply to Mrs. Watson and Mrs. Stockey, in the issue of The Progressive Thinker of December 19, makes use of some misleading statistics regarding the number of adherents to the various churches outside of Christianity. He says, "There are five hundred millions of Buddhists, four hundred and eighty millions of Confucians, and over one hundred million of Parsis, Shintos and other pagan religions."

As many reads of The Progressive Thinker do not have time to look up statistics of this character, and believing that Brother Hull has inadvertently made use of unofficial data, and having the report of "The American Statistical Association" for 1903 before me, which association is considered to be competent authority upon statistics of the world's religions, I desire to present their last official report:

Christianity	477,080,158
Worship of Ancestors and Confucianism	256,000,000
Hinduism	190,000,000
Mohammedanism	176,834,372
Buddhism	147,900,000
Taoism	43,000,000
Shintoism	14,000,000
Judaism	7,188,000
Polytheism	117,681,669
Unclassified (In Europe)	1,219,000

The report of this association for 1904 will undoubtedly be out in March next, when, in all probability these figures will be modified.

The Parsee religion—the religion of Zoroaster—to which Brother Hull refers under the name of "Parsis," no longer holds a special place in the list of the world's great religions, having differentiated into Mohammedan sects and numerous cults originating in oriental superstitions. That there is an element in India and Hindustan calling themselves "Parsees," is true; but they are so divided by schisms as hardly to be recognized as followers of Zoroaster—at least they have no authentic place in the reports of the religions of the world.

Eventually the human will evolve away from a religion based upon sorcery, necromancy, and a belief in the magical transformations of evil; and his expanding intellect will comprehend that any true system of religious / ethics, must be based upon nature's eternal principles of progression. Until such intellectual vision is born in the human mind, he will continue to voice the superstitions, and to demand the religious ceremonies of his ancestry. This is the shoal towards which the barque of Spiritualism is sailing, and at which many of its leaders think they see the harbor of safety.

But we think otherwise. So long as religious beliefs can be turned into merchandise, and as seats in heaven can be sold upon the sorcery and platitudes of "vicarious atonement," so long as the spirit world returns to say that "there is no hell, such as has been described," just so long will all forms of ecclesiastical attack, anathematize and menace the Spiritualistic movement, because it interferes with the financial support of its clergy and officials, and with its political religious propaganda in general. For the Spiritualists to adopt these ceremonial platitudes of religious sorcery, is to sell out a system of natural ethics the fetichisms of pagan necromancy. This is precisely what Constantine did for Christianity in an edict in 321 changing the day of pagan worship from Saturn-day to Sunday, and another edict in 325 calling in convention the "Nicene Council" which fastened upon future generations the story of the phallic incest of one of the tutelary gods of the Jews, as testified in the tradition in the New Testament of the "immaculate conception" of Jesus, and which is historical and logical proof as strong as the testimony of Matthew, Mark, Luke and John, of the pagan origin of this ecclesiastical dogma. And this tendency to attach any great truth in human ethics, to some old religious skeleton of the past, by those who have personal or political interests to conserve, is voiced on the pages of history in the evolution of ethical science.

It would seem that there must come a time when the intellect would repudiate the ceremonials of ordination, consecrations, dedications and titles of reverence, as the ashes of phallic worship; in which system of sexual prostitution they had their origin. It is difficult to conceive of an intellect claiming to be free, that can feel flattered or mentally strengthened by any of these ceremonials, knowing their origin.

It is not a case of "Ecclesia-Phobia," as some of our good friends infer. Our doctors have mistaken both the disease, and its symptoms. It is an intellectual nausea at an effort to attach to a clean system of progressive ethics, the ghastly skeletons dripping with the slime of a licentious age.

We look with amazement at the Spiritualist speaker, man or woman, who flaunts these symbols of the vilest ceremonial religion known to the page of history, before the gaze of an enlightened public.

There must come a time in the evolution of the human soul, when mankind will cease to be flattered by the titles and sops and soporifics growing out of these old superstitions. Until that time does come, humanity will court the careless and meaningless adulations of ignorance; but in the rising sun of a true system of ethics, it will flee from this weakness and lack of intellectual courage, as from a nightmare of mental horror.

W. M. LOCKWOOD.

## THE FADING LIGHT OF DAY.

"Jenny, gather up the scraps, and Hetty, bring the broom; Sally, push the kettle back and tidy up the room; Now's the time, 'twixt day and dark, to clear the work away; For the morn make ready by the fading light of day."

"Come, my boys, bring in the wood and split the kindling fire, Fetch some water from the spring and feed the waiting kine; You'll not need the lantern lads, the twilight's clear and gray, Haste and you will finish by the fading light of day."

Thus the dear housemother spake, still busy all the while, Helping girls and cheering boys with gentle word and smile, Till the tasks were ended and the sons and daughters gay Gathered round the fireplace by the fading light of day.

Scattered, scattered, far and wide, in distant lands, and dead! Long the grass has waved above the gentle mother's head; But at nightfall even yet I seem to hear her say, "For the morn make ready by the fading light of day."

Wiser now, methinks therein that hidden meanings lurk, Teaching ere that night shall come "wherein no man can work."

Every soul be guided ready; God alone can say If our eyes again behold the fading light of day.

—MARTIN F. H. HARMON.

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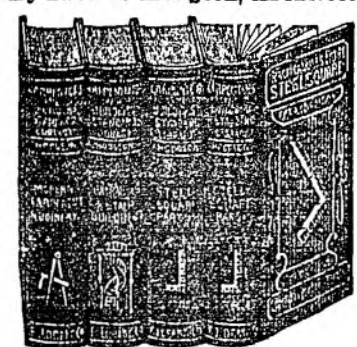
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**THE SPIRITUALISTIC FIELD—ITS WORKERS,  
DOINGS, ETC., THE WORLD OVER.**

Then I went to Battle Creek, Mich., for the first two Sundays of November. I found such a congenial reception and appreciation there that I felt it to leave, but as I had booked for Springfield, Mo., and the First Association of Spiritualists, for the balance of November, I had to leave at the appointed time. I found Springfield a haven of rest for the tired sensitive. The society is small but harmonious, and works in harmony with and appreciates the efforts of a speaker and medium. Brother Slater and Sister Dixon are royal entertainers. This noble band are raising funds to send every one to the convention, and I am sure they will succeed. I found one en route to Dallas, Texas, to serve the Truth Seekers' Spiritual Society. I find here a small

E. McMerrick writes from North Tonawanda, N. Y.: "We have in the two towns of Tonawanda and North Tonawanda about 20,000 population. Why is it not a good field for a good phenomenal medium, for I believe the phenomena of Spiritualism is the only true way to convince a person of immortality. Still it needs the lecturer to explain and illustrate the science of Spiritualism."

G. R. Reed writes from Arizona: "I am glad to hear that you do not wish to be a thinker. I am greatly interested in the discussion of The Great Psychology. I have been reading and finding the symposium prejudiced against the book, which I had never read, but I had not gone far before a new light broke upon me, and I now see plainly it is not what I thought it was. I am very glad to hear of the high standard of spirituality." Geo. B. Moore writes: "We have been having some good meetings here at Fort Scott, Kansas. We meet at the V. O. W. hall Thursday and Sunday evenings, and the meetings are all overflowing lately. Since Mrs. Bledsoe organized our society we have been meeting in some new mediums and securing new lecturers and mediums. We have a very pleasant and interesting arrangement with the gifted lecturer, Mrs. Jessie J. Bollman, of Howard, Kansas. Mrs. Vestal, the daylight trumpet med-

commend her to societies desiring the services of an energetic worker and accomplished lecturer. She leaves here for Los Angeles, California, where she will remain for several months. Mr. F. C. Wilson is a diligent worker of long standing in the cause in Toronto. He is superintendent of the Toronto branch, and is well known in imparting truth to the young. He is well posted in scientific matters; is an entertaining and capable lecturer, a splendid debater and a clear and logical reasoner. We expect to have him in a prominent place in Spiritualistic ranks. Appropriate addresses were delivered by Dr. B. F. Austin, Mrs. Kate R. Stiles and others. The association feels encouraged to give a more successful year than the good work in Toronto. Mrs. Stiles serves the Hamilton, Ont. Spiritualist Society during January, and

When earth my whole being  
 at the teachings of the Christian  
 church, in regard to the soul and the  
 hereafter. I made war upon those mon-  
 strous notions which exalted man  
 as the ruling power upon them here.  
 Such notions on earth are cruel relics  
 of barbarism. They are the echoes of  
 a savage and truculent primordial age.  
 They are becoming less and less pre-  
 valent. The progress of civilization and  
 of man, and will, one of these glorious  
 eras for humanity, be remembered as  
 one remembers the hideous nightmare.  
 The human family is advancing. Its  
 progress is already reaching the  
 place, where the correct view of God  
 and the universe is obtained. The  
 Spiritualistic philosophy has  
 found a permanent abiding place on  
 earth, and a resort to the spirit world  
 is slowly, surely, gloriously its hopeful  
 and truthful teachings will take hold  
 of the hearts and consciences of man.

Canton, in fact have been the means of bringing out a number who seldom seek after truth through the channels of phenomena, two of whom being for the first time convinced that materialization is a fact. Mrs. McCoy expects to be in Canton for a week, during which several seances will be held.

E. R. KIDD.

Canton, Ohio.

---

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Travels in the Pacific Islands, New Zealand, Australia, Ceylon, India, and other Oriental countries. By J. M. Peebles, A.-M., M. D., Ph. D. In this splendid large book Mr. Peebles has concentrated a vast amount of valuable information. It is exceedingly entertaining and full of spiritualism as the found it everywhere in his travels receives due attention, making the book of especial interest to the spiritualist. 464 large pages, finely bound, at the price of \$1.50.

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## QUESTIONS AND ANSWERS

This department is under the management of  
**Hudson Tuttle.**  
Address him at Berlin, Heights, Ohio.

**NOTE.**—The Questions and Answers have called forth a host of correspondence, that in all equal bearing compels the answers to be made in the most condensed form, and often clearness is thereby sacrificed to brevity. Proofs have to be omitted, and the style becomes thereby as terse, which of all things is to be deprecated. Correspondents often wait for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one must be patient in this time and place, and all are treated with equal favor.

**NOTICE.**—No attention will be given to anonymous letters. Full name and address must be given, or the letters will not be read. If the request is made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and it is impossible to give every information I am able. The ordinary courtesy of correspondents is expected.

**HUDSON TUTTLE.**

**O. Barnett:** Q. Please show the consistency of the Universal Intelligence working in the animal and other kingdoms?  
A. The question rises in a mind which is shadowed by the old conception of God and Nature; of an all-wise creator, in whose work there must be perfect consistency, harmony and law. Constantly we see, on every hand, the failure of this ideal. The purposes of the Good God miscarry, and fall. The result is often disastrous and is called evil. With our minds clouded by preconceived ideas, we cannot see the mystery, and if we follow in that direction its perplexities can never be made clear.

The creative or evolving forces are constantly active and their results depend on an infinitude of conditions. They, when unobstructed, move in determined lines which are called laws. When they meet with obstructions, their course may be changed, and what should be beautiful formations become "malformations." The sting of a fly produces a gall on the oak leaf. The processes of growth are the same, the direction has been changed. The embryo which has the possibilities of human perfection, may become a monstrosity, because of nerve-shock, or failure of nourishment. The growth of a plant is blind as to results. The true creative vitality apparent in a cancer, as in active as in the formation of normal cellular structure. It is even greater, as though it would alone produce a perfect, greater quality. The worm is a product of vital forces, and the worm at its heart, aborting its perfection is another product of the same forces. Thus in all nature, there is nowhere visible an all-discerning intelligence which produces a perfect result. The processes of growth are the same, the direction has been changed. The embryo which has the possibilities of human perfection, may become a monstrosity, because of nerve-shock, or failure of nourishment. The growth of a plant is blind as to results. The true creative vitality apparent in a cancer, as in active as in the formation of normal cellular structure. It is even greater, as though it would alone produce a perfect, greater quality. The worm is a product of vital forces, and the worm at its heart, aborting its perfection is another product of the same forces. Thus in all nature, there is nowhere visible an all-discerning intelligence which produces a perfect result.

**Seeker:** Q. Can you give the names of the spiritual papers published in foreign countries?

A. In England there is published Light, weekly. London; The Two Worlds, Manchester, weekly; The Spiritual Review, monthly, and The Lyceum, for the Children's Progressive Lyceum, London.

In other countries there is published, Weald, Hague, Holland; Journal du Magnétisme, Paris, France; La Monde Occulte, Paris, France; Revue Scientifique et Morale du Spiritisme, Paris, France; Mediumship, Monthly Review, Rome, Italy; Revista Espiritista, monthly, Porto Alegre, Brazil; Reflector, Rio Janeiro, Luce, Ombra, Milan, Italy; Dzewy Luce, Warsaw, Poland; Zeitschrift für Spiritismus, weekly, Leipzig, Germany; Revue d'Etudes Psychiques, monthly, Paris, France; Consolida, Buenos Aires, Argentina; La Revolución, Barcelona, Spain; Luz y Union, Barcelona; La Mensager, Liege, Belgium; La Progress Spirituelle, France; La Nuova Parola, Rome, Italy; and Harbinger of Light, Melbourne, Australia.

These magazines and weekly papers have editorial writers of splendid ability, and are constantly publishing brilliant contributions in every department of psychic science. They abound with well observed facts, and descriptions of phenomena, and philosophical and scientific discussion. Translations from them would be highly interesting and instructive to American readers of Spiritualistic literature.

**Conservative Spiritualist:** Q. Is it not better for the growth of the cause, to make Spiritualism respectable, rather than to closely maintain that which we think is right?

A. No cause ever grew "respectable" by maintaining the right. To promulgate the truth and destroy error is the mission of Spiritualism. It surely is not for the cause, for themselves, that some of its friends are so uncomfortably anxious about it, and think it devolves on them to give it rank and position; to beg, to flatter, and to be beaten in the past. It must be said they "not fear to appear a little like orthodox, although at heart it may be quite different; its garb must be something after the old style, or else people will be frightened away from all connection with it and thus be shut out from the benefits it might give them."

They would pray verily at the beginning of every lecture to an "imaginary" God and hang on all the oratorical flourishes about Him and His Son, that would please Catholic or Protestant.

## A Beautiful Holiday Gift.

"ASPHODEL BLOOMS," by Emma Rood Tuttle. poems of the Quick and the Dead. An Exquisite volume. Price \$1.00. Postpaid. Address, Hudson Tuttle, Publisher, Berlin Heights, Ohio.

## THE PATHS WE TRAVEL,

Or, Seek We Not the Same Goal?

A letter came to me one day  
From a friend I loved, who was far  
away.  
We differed widely in our religious  
views,  
And it seemed to me that this difference  
grew.  
As the years passed by we drifted far  
apart,  
Till a sad regret crept into my heart,  
And it appeared to me that the barrier  
so wide  
Would forever our lives divide.

As I read the letter I held in my hand,  
These words met my eyes from the  
past.  
"What good thing have you or will  
have,  
That I do not or will not also have?"  
Like hands that clasp over an open  
grave,  
These words, for me, swept the barriers  
away,  
And the thought came quickly to my  
mind,  
"Sure, what good thing have I, my  
friend, that you may not also find?"

When from our paths of flesh we are  
freed,  
No thought will be given to these earthly  
creeds.  
And while I mused upon this theme,  
There came to me this vision or dream:  
I seemed to leave my quiet home,  
And where I walked, I was free to roam.  
First I sought a narrow country lane,  
Through which two sturdy farmers  
slowly came;  
They seemed engaged in an earnest dis-  
putation,  
And the words which first attracted my  
attention  
Were spoken by the elder man, evident-  
ly a good deacon:  
"I tell you, John, you are making a big  
mistake;  
Now I will follow this well-beaten road,  
Which for ages before us, our fathers  
have trod,  
And there is no question but 'tis the  
right way."  
That will surely lead us to the Golden  
City."

John impatiently shrugged his shoulder,  
And hitching his pantaloons as he  
went,  
Answered the deacon with a scornful  
drawl:  
"Wall, I guess you'll never see them  
folks  
till you travel long and travel far,  
If 'tis that old path you're going  
to follow."  
Now the road I take is a level, wide  
road,  
Not so hard and a great deal smoother,  
And they are ought to know, dew say,  
That a feller can't nobow nelse the  
way."

They had reached the end of their argu-  
ment,  
And after a few minutes' pause, a moment,  
John simply answered, "Good-by, dad."  
Each eagerly seeking this Golden Gate,  
Sought to find it by paths that were  
separate.

I followed after this father and son,  
As each in his chosen path walked on,  
And each was so certain the other was  
wrong.  
That I supposed he was walking alone,  
But all the while, strange to say,  
Both were going the very same way.  
The separate paths they spoke of, lay  
side by side.  
The distance between them was not an  
inch wide,  
But 'twixt them might have been a ten  
thousand miles.  
For all that passed between them of  
words or smiles.

The first and eldest speaker thought,  
"Poor boy,  
He will never reach this city of joy,  
I would have kept him with me if I  
could,  
And made him follow the paths he  
should.  
It grieves me much that we never shall  
meet,  
But many there are who shall not wait  
for golden words,  
John, with a touch of scorn,  
"Such pig-headedness I have never seen  
since I was born.  
I would have liked to see the old fellow  
swell in clover,  
But now, of course, that is all over,  
He has his way of his best,  
And we never again shall meet."  
So they trudged on side by side,  
While I left their narrow paths for  
those more wide.

The next I sought was a flowery dell,  
A boy and girl stood by an old-fash-  
ioned well.  
In the girl's dark eyes gleamed a flash  
of light,  
As she said with passionate earnest-  
ness, "I tell you, I am right,  
I know the road you will choose to-mor-  
row."  
Will only take you to death and sorrow;  
'Tis narrow,  
And winding and leads  
through dark woods,  
It blooms nothing fair or good,  
You will cry for water and starve for  
bread,  
But the golden streets of the city you  
seek,  
You will never tread."

The boy gazed upon her with a sad-  
doomed face,  
"I am sure you are wrong, my dearest  
Grace,  
Though the path does pass through the  
darkened wood,  
'Tis not always the sunniest paths that  
lead to good,  
But as you will not go my way, I  
have nothing more that I can say,  
I must take your sunnier road,  
I can only leave you to the hands of  
God."

I followed the boy in the path he trod,  
He was earnest and true and relied on  
his own way.  
He patiently climbed the rocky steps,  
And his face bore a look that was brave  
and sweet.  
But strange to say, not far away  
Was the path the girl had taken that  
very day,  
And the dancing sunbeams that made it  
bright,  
Also shone on the boy the same glad  
light.  
While the welcome shade of the forest  
trees  
For her, softened the heat of the sun's  
fierce rays,  
But they who walked so near together,  
Were thinking the while they had lost  
each other forever.

The eldest turned with his sorrowful  
gaze,  
My friend, if you will, you must go  
your way,  
I have labored long to make you under-  
stand,  
That the road I take is broad and grand,  
Though the way sometimes may be a  
little hilly,  
Yet it surely leads to that Golden  
City."

The other answered with a laugh,  
hearty and free,  
"For the life of me, Allan, I cannot see  
why you cannot journey well go with  
me."  
The road I travel is wide and beautiful,  
And if together, we could be sociable,  
But it is all just as you say,  
Farewell, all we meet part company day  
upon day,  
I cannot see why they turn their  
backs,  
And both entered upon divergent  
tracks.

Much surprised at this strange vision,  
Of human beings who think they travel  
in different directions,  
In order to reach a far famed land,  
Where all is peaceful, glorious and  
grand,  
I lingered awhile in the regions of  
space,  
And followed each traveler as they  
went,  
And will you believe that the truth I  
state,  
Every one of them came to its entrance  
gate.

The farmer young and the farmer old,  
Were glad to meet in their City of Gold,  
And John said as he grasped the old  
man's hand,  
"Wall, I saw you have both reached  
this blessed land."  
The boy and the girl, in good time,  
Greeted each other in this happy clime,  
And the boy said, as their eyes met,  
"If we had only known we could have  
traveled together, Pat."

The men who parted in the distant  
past,  
Were again united on the long-sought  
ground.  
The one with the frank and winsome  
smile,  
Said, Allan, I have waited quite a  
while,  
But I knew, though you went a different  
way,  
I was sure to meet you here some day.  
For no matter what roads they travel  
through,  
No path is so honest, kind and true,  
Can fail to find at his journey's end,  
His hope's full fruition in this beautiful  
land."

I could stay no longer in this home of  
the blessed,  
For I must again enter the world's un-  
rest.  
But I have learned a great lesson,  
Which was worth a good fortune:  
The importance we place on our differ-  
ent opinions,  
Mostly exists in our imaginations.  
We are all seeking the very same good,  
But we each persist in traveling our  
own road.  
And after all is said and done,  
The eagerly sought good may be each  
be won.  
It is better far to advance each other's  
happiness,  
Than to be foolishly warring over our  
differences.

**PEARL E. STODDARD.**  
Pontiac, Mich.

**PASSED TO SPIRIT-LIFE.**  
(Obituary to the extent of ten lines  
only will be inserted free. All in excess  
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Passed to spirit-life, Mrs. Dwight  
Rathbun, at her home in Ceylon, Ohio,  
Dec. 16. The funeral services were at  
the church, Hudson Tuttle officiating.

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Errors, Two Cosmogonies of Genesis,  
The Patriarchal Age, The Jewish Kings,  
Inspired Writers, Whom the Bible Re-  
spected, The Harmony of the Gospels, Paul  
and the Apostles, The Bible and His-  
tory, The Bible and Science, Prophe-  
cies, Miracles, The Bible God, The  
Bible Not a Book of Fables, Cheat-  
ing, Stealing, Murder, Human Sacrifices,  
Cannibalism, Witchcraft, Slavery,  
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Animals, and other things, which the  
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## TWO LIVING GODS.

Bealies a Multitude of Dead Ones.

Yes, I, too, have got the ecclesi-  
astical phobia, and have had it for a  
long time, until it has become chronic  
and deep-seated, and I did not know  
what was the trouble with me until  
D. W. Hull came to the rescue and di-  
agnosed the disease as a peculiar species  
of "rabies," prevalent among "Spiritual-  
ists." Now this disease was caused by  
the use of a compound of common sense  
and reason working together, and im-  
pregnating the mind to that extent that  
it utterly ignores the use of Rev. D. D.  
Church, religion, bible, the atonement,  
forgiveness, they turn their backs  
on intelligence, devil, hell and all such  
high-sounding terms and titles that en-  
dure from the orthodox liturgy, and to  
reject all such orthodox habits and  
ways of thinking, and to accept of a  
new sign of having the "rabies," and  
how to get rid of it, and to be a coun-  
selor, as the patient's mind is not in a  
condition to undergo an operation in  
favor of old idolatrous practices and add  
them to the fair name of our accepted  
cause of Spiritualism, and all those  
who are Spiritualists, and who are  
undergoing the operation and survive, let  
better call upon the rocks and moun-  
tains to fall on them and hide them  
from the face of all true and unadulter-  
ated Spiritualists.

Those that reject the pages of The  
Progressive Thinker can readily dis-  
cern that there is a very striking differ-  
ence in the view and opinions even of  
its ablest contributors on the subject  
of Spiritualism and its habits.  
This is the direct result of a higher  
degree of unfoldment of the senses, the  
education of the mind, brought about  
by the higher order of intelligence com-  
municating through the pneumatic  
element and the enlightening columns of  
The Progressive Thinker. As people  
advance in knowledge their minds be-  
come more active and susceptible of  
facts, and they become more self-reli-  
ant, more independent and more out-  
spoken in their conviction, and this is  
more than could be expected from a so-  
ciety that was filled with so many fol-  
lowers of different elements and ideas,  
and all claiming to be Spiritualists, yet  
having but an abbreviated code of prin-  
ciples as an organization by which to  
be governed.

Many of these contributors to the col-  
umns of The Progressive Thinker and  
some of the speakers in the Spiritual  
ranks, also make a very free and pro-  
nounced use of the word "God" in their  
articles and speeches. Now, these  
writers and speakers are supposed to be  
people of superior talent and controlled  
by a high order of spirit intelligence,  
and present their articles and speeches  
as they understand them, using such  
words, language and phrases as suit  
their purpose best, and quoting from  
various writers to introduce outside  
evidence to substantiate their points of  
argument, and no doubt have full faith  
in what they write and speak, as being  
correct and indisputable, and as such  
are supposed to be well informed and  
would not use language or argu-  
ments that would be objectionable to  
the cause they represent or its fol-  
lowers. Knowing full well that it is for  
the public eye and for the public ear,  
that their writings and speeches are sub-  
ject to public scrutiny and public criti-  
cism.

God No. 1. Now, the orthodox hold  
that there is a superior being, having  
always existed and that he created the  
heavens and earth, and the life in man,  
therein, in six days and pronounced it  
good; and that he measured the waters in  
the "hollow" of his hand and meas-  
ured heaven with a span, and the earth  
with his fingers, and weighed the moun-  
tains in scales, and the hills in a bal-  
ance, and that he rested from all his  
work on the seventh day, and that he  
rules the universe by his will, and the  
might of his power, and that he is a  
very jealous god, not allowing any  
other god to exist.

God No. 2.—Many of the writers for  
The Progressive Thinker use the sen-  
tence, "The God of Nature." Now, who  
or what or where is this god of na-  
ture? Does such a god exist or is it a  
myth of the imagination? The god of  
nature was created by the orthodox God  
it must be, but if it always existed,  
as many of us Spiritualists believe, it  
was not created at all, consequently no  
orthodox God or god of Nature about  
it. But if our Spiritual friends mean  
that Nature is god, they should say so,  
and make a definite point that all can  
understand.

The expression carries with it the  
belief in some kind of supreme ruler,  
and there is no such thing as a "god of  
nature," there is any such being in existence,  
there is a vague imaginary theory of the  
mind that perhaps may be the case.  
Yet it is very important for the  
cause and prosperity and stability of  
the Spiritual ranks that they more  
particularly define what kind of a god  
they believe in, if any god at all. The  
idea of believing in an infinite intelli-  
gence is very indefinite, poor imagination  
and no god at all, as intelligence  
cannot exist without a mind, which is a  
body of material substance. But if of  
any value at all, it must be one of the  
attributes of the orthodox God, which  
infinite intelligence I for one entirely  
repudiate, while many Spiritualists  
cling to the belief from their early im-  
pressions.  
C. P. MITCHELL.  
Moline, Ill.

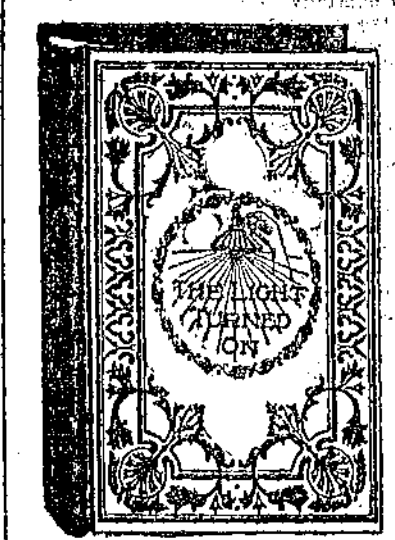
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